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most absurd theory in politics or philosophy on the sure basis of universal history. The system of Dumas really gains as much from the imagery which he uses in expounding it, as from the facts directly adduced in its support. The dome of the national monarchy, too vast and elevated to be supported by Hugh Capet's single hand, was propped by him with the twelve grand vassals of the crown, who, like huge pillars, sustained the edifice. The downfall of the feudal system shattered these columns, and Louis the Eleventh, scattering their fragments to the winds, stood alone in the centre to support the superstructure. His successors were too feeble for this mighty task, and Francis the First remedied the loss of the twelve massive columns, by erecting in their stead a multitude of inferior ones, by substituting two hundred great seigniors for the grand vassals. The dome rested at a lower level, but its strength was increased by the depression. The reformation sealed the doom of these nobles also, and Richelieu appeared as their exterminator. Louis the Fourteenth ascended the throne as the sole supporter of the monarchical edifice, and held all the strings of royalty attached to himself, "with such a firm and long-continued tension, that he foresaw they would snap in pieces in the hands of his successors." Released from his grasp, "the monarchy was to be reorganized;" and "in place of the twelve grand vassals of Hugh Capet, and two hundred grand lords of Francis the First, Louis the Fifteenth was forced to prop his tottering edifice with the fifty thousand aristocrats of the Orleans regency." "The third era of the national royalty had brought forth its fruits, fruits of the Lake Asphaltus, full of ashes and rottenness." A few years more, and "Louis the Sixteenth saw gleaming in the East the flames of the Bastile, and in the West the iron of the guillotine."

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#### NOTE

##### TO ARTICLE VI. OF NUMBER CXI.

IN our recent article on the "Cochin-Chinese Language," we stated, that we had not seen in any English or French publication a notice of Mr. Du Ponceau's work on "Chinese Writing," until the appearance of that in the London "Monthly Review" for December last, which was taken from our own pages. This was an error; a hastily written article, misconceiving and misstating Mr. Du Ponceau's views, had previously appeared in the "Foreign Quarterly Review"; but the article had made so slight an impression upon us, that it had escaped our recollection, when we made the statement which is now corrected.